



August 1953

MILLENNIAL STAR

the MILLENNIAL STAR

Official Organ of the Church of Jesus Christ
of Latter-day Saints in Great Britain

Vol. 115

No. 8

August, 1953

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MILLENNIAL STAR STAFF

Editor: A. HAMER REISER

Associate Editor: WILLIS H. BRIMHALL
News Editor: Martha F. Proctor
Story Editor: Elaine Reiser

The MILLENNIAL STAR is not responsible for unsolicited manuscripts,
but welcomes contributions. Manuscripts are preferred typewritten and
double-spaced, but are acceptable in legible handwriting.

Rates: 10s. per year.

6s. per six months.

Single Copies 1s.

149 Nightingale Lane, London, S.W.12 Telephone: Battersea 4510
Printed by The Ludo Press, Ltd., 373 Earlsfield Road, London, S.W.18

August 4, 1953

Dear Brothers and Sisters,

We have the privilege of making one of the greatest announcements in the history of the British Mission.

A Temple is to be built in Britain! Yesterday, August 3, President McKay arrived in London to visit the site of the next Temple of the Church—the British Temple which is to be built at Newchapel, Surrey, about twenty-five miles south of London.

In the historic event, President McKay was accompanied by Sister McKay and Llewelyn McKay, their son; the Church architect, Edward O. Anderson; and Presidents Reiser and Stringham of the British Mission.

The purchased site (see page 180) is in one of the most beautiful sections of Britain, located on the highway between Croydon and Eastbourne.

President McKay is continuing his history-making tour by travelling on to Switzerland to dedicate the Temple site at Berne.

The Editors.

EDITORIAL

"And every Latter-day Saint in the British Isles must strive toward that day when the Church of God shall be mighty in Britain, and when the spires of a Temple of the Lord shall pierce British skies, for 'Zion is the pure in heart.'"

These are the closing lines of Elder Richard L. Evans' book, "A Century of Mormonism in Great Britain." This month, July, 1953, a century and sixteen years since the coming of the restored gospel to this land, the construction of a Temple of the Lord is imminent. The Church has now purchased the site upon which the British Temple will stand. It is at Newchapel, Surrey, a country estate thirty-five acres, twenty-four miles due south of London. Here, as quickly as the building can be constructed, the spires will pierce the sky of Britain.

This is the beginning of another great blessing for the faithful Latter-day Saints in this land, for the saints can enjoy all the blessings that are available anywhere in the world. Here it is that another great branch of the Kingdom of God will be built by the faith and courage and righteousness of the sons and daughters of God. It is evidence that the Lord loves His children here, and desires that they shall be blessed with the fulness of the blessings He has prepared for them.

It comes at a time of the year when we think of the pioneers, the faithful and stalwart ones who a hundred years ago were mightily engaged in making a desert fruitful and building a temple to the Lord Jesus Christ. In addition, they were pioneering for their own souls toward the righteousness and worthiness that would bring them to the Temple of the Lord, just as at this time, we too, must be of the same pioneering spirit, living to the utmost to prepare ourselves to go to the Temple to perform the sacred ordinances which the Lord has given for the perfection and exaltation of His people.

The ground now lies in waiting for the beautiful edifice. It seems that the Lord has been preparing the site for the purpose for which it will now be dedicated. As the foundations of the Temple are laid, let us lay the foundation of our faith in living virtuous and goodly lives in the sight of the Lord. As the cornerstone is laid, let us lay the cornerstone of righteousness in our lives. As the walls are reared, the roof fitted, the rooms finished and furnished, the capstone laid, and the holy edifice dedicated to the work of the Lord, let us build our own souls in the service of God, walking uprightly before Him, and dedicating ourselves for the day when we may enter into the House of the Lord.

Latter-day Saints will be admitted to the House of the Lord. A saint is one who has become sanctified by being obedient to the will of the Lord in keeping His commandments faithfully, in spirit and in truth. He is one who observes the law of tithing, the Word of Wisdom, the law chastity. He honours the priesthood and sustains the servants of the Lord. He faithfully honours his covenants with the Lord.

PRESIDENT MCKAY'S ITINERARY

President McKay's itinerary on his European trip, August 3 to 29, includes: August 3, arrival at London airport for visit to Newchapel, the site of the future British Temple; August 4, departure to Berne, Switzerland, to dedicate the site of the Swiss Temple, President Reiser accompanying him; August 7, return to London with President Reiser; August 8 and 9, attendance at district conference at the Irish District at Belfast; return to London, August 10, to dedicate the British Temple site at Newchapel, Surrey; August 11 to 14, trip from London by automobile to Windermere, Glasgow, Aberdeen, and Thurso, Scotland, the home of his grandfather, William McKay; August 15, return to Salt Lake City by plane from Prestwick, Scotland.

THE PRESIDENT'S VISIT TO THURSO, SCOTLAND

"Very few who are present realise what this moment means to me. With appreciation of your welcome I associate in a reminiscent mood events that brought me to the position that I now occupy . . . Let me state briefly that it has been over a hundred years since my grandfather, William McKay, and my grandmother, Ellen Oman McKay, left Thurso, Scotland, having become converts to the Church of Jesus Christ of Latter-day Saints.

About 1877 William McKay, my grandfather, came back to his native land as a missionary and went up to Wick, Thurso, and Aberdeen, bearing witness that the Gospel had been restored and that he knew it to be true. About 1882, his son, David, my father, came over here as a missionary. He too laboured in Glasgow, Dundee, Aberdeen, and in Thurso, and he was president of the Scottish Conference.

In 1897 I was called as missionary, an unmarried man, young, earnest, and eager . . . Rulon S. Wells appointed me president of the Glasgow Conference.

—continued on page 178

EZRA TAFT BENSON

Biographical Sketch

Appointed Secretary of Agriculture in the cabinet of President Dwight D. Eisenhower, Ezra Taft Benson is a member of the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints. From 1934 to 1937 he was a member of the stake presidency of the Boise stake in Idaho. The following year the stake was divided and he was appointed president of the Boise stake for about two years. He then moved to Washington, D.C., where he served as the first president of the Washington stake, comprising all members of the Church in and immediately adjacent to the nation's Capitol, which position he occupied until called to serve in the Council of the Twelve.

Elder Benson is a great-grandson of Apostle Ezra T. Benson, one of the original pioneers who entered the Salt Lake Valley with Brigham Young on July 24th, 1847.

His parents were among the early settlers of southern Idaho, where in the small town of Whitney he was born August 4th, 1899.

As a young man he was always active in scouting and priesthood work, acting also as secretary and teaching in the Church auxiliaries. He attended the Oneida Stake Academy and later the Agricultural College at Logan, Utah.

From 1921 to 1923 he served as a missionary for the Church in the British Isles. On his return home, he continued his education at the Brigham Young University at Provo, Utah, where he was graduated with honors and a scholarship to the Iowa State College at Ames, Iowa. At this institution he received his M.S. degree and was elected to the Honour Society of Agriculture. Later he did graduate work at the University of California.

From 1929 to 1930 he served as county agricultural agent in his native Idaho and a year later was asked to head the new department of Agricultural Eco-

nomics and Marketing inaugurated by the Extension Division of the University of Idaho at Boise.

He helped organize the Idaho Co-operative Council and served as its first secretary. In the spring of 1939 he received the distinct honour of being appointed the executive secretary of the National Council of Farmer Co-operatives, a federation of 4,600 co-operative groups. Since then he has served on several advisory committees and national boards in the field of agriculture and scouting. He is a Trustee and a member of the Executive Committee of the American Institute of Co-operation and is a member of the National Executive Board, Boy Scouts of America. He is also a trustee of the Farm Foundation.

On January 15th, 1946, he was appointed to preside as President of the European Mission of the Church with headquarters in London. The European Saints under local leadership had been carrying on during the war under the most distressing circumstances. Elder Benson was sent to attend to the spiritual affairs of the people, to reopen the missions so active proselyting and organisational activities might be resumed, and to alleviate their sufferings, by distributing food, clothing, bedding and other needed supplies to them through the welfare programme of the Church. For ten months Elder Benson travelled some sixty thousand miles through war-torn countries giving comfort and blessings to the people and organising them to administer the necessary assistance. He was released from his calling on December 11th, 1946.

He is married to Flora Smith Amussen and is the father of six children—two sons who are serving as missionaries for the Church, and four daughters.

His authority as an apostle of the Lord is traceable to the original source as follows:

—continued on page 192

Conference Address

October, 1952

My beloved brethren and sisters, in deep humility I pray for the sustaining power of the Holy Spirit and for an interest in your faith and prayers.

I have rejoiced in this great conference of the Church and kingdom of God. My soul has echoed approval to everything that has been said and done. I am grateful for my testimony of this great latter-day work, proud to be a part of it, grateful to see the great progress that is being made as it moves forward in the accomplishment of its great mission.

With you, I thrilled at the opening address of our beloved President, David O. McKay, a great message of hope, love, and encouragement. I was happy to have him refer to his visit abroad, and I was pleased that Brother Stayner Richards filled in a few of the gaps which President McKay left unfilled because of his sweet modesty.

My thoughts have been turned back a few years to a glorious, yet trying, but profitable year spent abroad. Not only through these first two addresses, but also through the singing of the German Saints in our sessions on Saturday, my thoughts have been turned to the hazardous, but never-to-be-forgotten year 1946 spent in Europe.

I have lived again, my brethren and sisters, months spent among these wonderful people in our missions in Europe. I shall ever be grateful to the First Presidency and my Brethren for the rich opportunity which was mine, and I am grateful to the Saints for the great lessons which they taught me. I shall ever be indebted to them for the blessings that came to me because of my association with them.

As I listened to the singing of our German-speaking choir, I thought of the first time I heard the Saints singing in war-torn, occupied Europe. In the city of Karlsruhe, where we had gone to try to attend a conference of the Saints, we had difficulty finding the meeting place. We had to leave our

car blocks away because of the rubble that filled the streets until there was only a narrow path. Finally when we sighted the partially bombed building, we heard the strains of one of our Latter-day Saint hymns.

I do not believe that "Come, Come, Ye Saints" ever stirred the souls of the Pioneers more deeply than it did that little party of missionaries as we approached that meeting of the Saints. I shall never forget looking into their upturned faces that Sabbath day. God bless them one and all!

I thought, too, of our visits to other cities—to Frankfurt, Frieberg, Hamburg, Hanover, and our first visit to Berlin. The three and one-half hour meeting with the Saints in Berlin will never be forgotten, nor shall I forget my feelings as we looked into the faces of refugees who had come across country on foot from Poland—people half-starved, with all their earthly belongings on their backs, and yet with the light of the truth and faith in God shining in their eyes.

I shall never forget some of the accounts that were related of the hardships which had been endured by members of the Church in Germany and in Austria, way up in Norway, in Holland and Finland, Denmark, France, Belgium, Czechoslovakia, England, and in other countries in Europe.

I remember, too, my brethren and sisters, when the first Church welfare supplies arrived in Berlin. I presume you have never had the great and trying experience of looking into the faces of people who are starving when you are unable to give them even a crust of bread. We faced that as we first met with the Saints in parts of Europe.

But when the welfare supplies came, it was a time never to be forgotten by these faithful Saints. I can see them now in tears, weeping like children, as they looked upon those first boxes of welfare supplies when they reached occupied Germany.—continued on page 189

Strength of the Mormon Position

Elder Orson Whitney

Part IV

"The Shoulders of the Philistines"

Ephraim, in ancient times, "mixed himself among the people." (Hosea 7:8.) Consequently the Latter-day Saints, who are mostly of Ephraim, also have "Gentile" blood in their veins. "Gentile" is not a term of reproach with us. It springs from "gentilis," meaning "of a nation," and was used anciently to designate those nations that were not of Israel. Japheth, son of Noah, is the sire of the "Gentile" race, while Abraham and his seed are descended from Japheth's brother Shem. We "Mormons" have no quarrel with the "Gentiles." They are virtually our co-labourers in this great work of preparation. We cannot do it alone. It is too vast, too arduous. We need the help of the "Gentiles," their wealth, their power, their wonderful insight into and command over material things, their intelligence and skill in manipulating temporalities. We need their means of rapid transit and communication. We could not gather God's people without the aid of the "Gentiles." "They shall fly upon the shoulders of the Philistines toward the West." So wrote Isaiah concerning Israel, with prophetic eye upon this very period. "The shoulders of the Philistines" are the ships and railroads of the "Gentiles."

Our friends on the outside—our fellow "Gentiles" shall I call them?—have not always understood us, nor have we always understood them. There has been much bitterness and estrangement between the two classes. I am convinced that if the "Gentiles" knew us better, and we more fully realised our relationship to them, all would feel kinder and more charitable. We would recognise that we are engaged in the

same great cause—for so we are, in a general way—and that we have no right to hate each other, no right to work against each other—that is, when in the love of our duty, doing what God has given us to do.

The "Gentiles" have not the fulness of the Gospel, nor the powers of the Priesthood; they are not the oracles of God, nor the ministers of salvation. These are prerogatives of the House of Israel. But the children of Japheth doubtless have their special mission, and it is a part of the divine plan for human progression. This is God's and he is doing it in His own way. He has instruments outside as well as in the Church. Whether men know it or not, they are working out the ends He has in view. He may not always notify them of their appointment to serve Him, nor does He ask permission to use them; but He uses them just the same. We are here not only to act, but to be acted upon. The Lord put His spirit upon Columbus and impelled him across the great waters to discover the Land of Zion. He nerved the arm and fired the soul of Washington, when he and his ragged regiments were fighting for freedom, for independence, for the founding of a government—though they knew it not—under which God's work could come forth and not be crushed out by the tyranny of man. The God of Israel was with those "Gentiles," the founders of the American Republic, who were probably of a mixed lineage, having much of the blood of Israel in their veins. And He is with all good and great men whose hearts are set to do right and to uplift humanity. He is with them, whether they recognise it or not. Their strength is a part of His omnipotence.

Moses and the Gathering

Moses, who led Israel out of Egypt, held the keys for the gathering of God's people; and those keys had to be restored, that there might be a greater gathering, of which the Egyptian exodus was typical. Moses, as a ministering angel, delivered to Joseph Smith the keys of the Gathering. (D. & C. 110:11.) But for this, the children of Ephraim, such as are now Latter-day Saints, would still be in Babylon, many of them in distant lands, from which they have come like sheep at the call of the Shepherd. Moses had a dispensation of the Gospel, and sought to sanctify his people that they might look upon the face of God, as he had done. But they were not prepared for it; and so Moses was taken, with the Melchizedek Priesthood and the fulness of the Gospel (D. & C. 84:19-28), and Israel was left for fifteen centuries under the Aaronic Priesthood and the Lesser Law, which Paul likened unto a schoolmaster, to bring them to Christ.

In due time came the Saviour and the Meridian Dispensation. Twelve Apostles were chosen upon the Eastern Hemisphere, and Twelve upon the Western, and sent forth to preach the Gospel as a witness before the end. And the end came—the end decreed at that time—the downfall of the Jewish commonwealth, and later the destruction of the Nephite nation. Those terrible calamities were typical of one more terrible still—the downfall of all wickedness, the approaching End of the World.

And now, after the lapse of nearly two thousand years, the Gospel and the Priesthood have come back again. Once more, the pure word of God is going forth, this time as the immediate forerunner of the decreed Consummation.

"Mormonism" means far more than the restoration of the Gospel at the beginning of the Nineteenth Century. Such a definition, such a presentation of the subject would be manifestly imperfect. Ignorant indeed would be that "Mormon" who confined his thinking to

so narrow a field. "Mormonism" is not a mere sect among sects, one more broken off fragment of a degenerate and crumbling Christianity. It is the pure, primitive Christianity restored—the original faith, the root of all religion; and it was not accident, but design, that gave it the strength of its position.

Alma's Aspiration

Let me now quote a passage from the Book of Mormon, the words of the Nephite prophet Alma, who lived about seventy-five years before the birth of the Saviour:

"Oh, that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people;

"Yea, I would declare unto every soul, as with the voice of thunder, repentance, and the plan of redemption, that they should repent and come unto our God, that there might not be more sorrow upon all the face of the earth.

"But behold, I am a man, and do sin in my wish; for I ought to be content with the things which the Lord hath allotted unto me

"I ought not to harrow up in my desires the firm decree of a just God, for I know that He granteth unto men according to their desire, whether it be unto death or unto life; yea, I know that he alloteth unto men according to their will, whether they be unto salvation or unto destruction.

"Yea, and I know that good and evil have come before all men; or he that knoweth not good from evil is blameless; but he that knoweth good and evil, to him it is given according to his desires; whether he desireth good or evil, life or death, joy or remorse of conscience.

"Now seeing that I know these things, why should I desire more than to perform the work to which I have been called?

"Why should I desire that I was an angel, that I could speak unto all the ends of the earth?"

"For behold, the Lord doth grant unto all nations, of their own nation and tongue, to teach his word; yea, in wisdom, all that he seeth fit that they should have; therefore we see that the Lord doth counsel in wisdom, according to that which is just and true.

"I know that which the Lord hath commanded me, and I glory in it; I do not glory of myself, but I glory in that which the Lord hath commanded me; yea, and this is my glory, that perhaps I may be an instrument in the hands of God, to bring some soul to repentance; and this is my joy." (Alma 29: 1-9.)

Does that sound as if "Mormonism" took no cognizance of what is going on in the outside world? How can any intelligent reader arise from a study of the "Mormon" religion, honestly convinced that the Latter-day Saints are interested in nothing beyond the bounds of their own system? That one passage from the Book of Mormon suffices to refute the false notion.

"Of Their Own Nation and Tongue"

God's truth has been taught all down the ages by men bearing the Priesthood, the authority to represent Deity. But other men, not bearing that authority, wise and worthy teachers, have been raised up in various nations to give them that measure of truth which they were able to receive. Hence such men as Confucius, the Chinese sage; Zoroaster, the Persian; and Gautama of the Hindus; men not wielding divine authority, not empowered to present Gospel, nor to officiate in its ordinances; but nevertheless endowed with wisdom, with profundity of thought and learning, to deliver, each to his own people, that portion of truth which the all-wise Dispenser sees fit that they should have; people who, if given a fulness of the truth, might trample it under foot to their condemnation. Therefore they "die without law" (D. & C. 76:72); that is, without the higher law, the Gospel, which, however, will reach after them in a future life.

The world's poets and philosophers, artists and musicians, scientists, discoverers, warriors and statesmen, good and great characters in general—all have their work and mission under an over-ruling Providence. If some of God's children are not worthy of the fulness of Truth, and would not make a wise use of it were it sent to them, that is no reason why they should not be given as much truth as they can wisely use?

The Case of Islam

Carlyle, in splendid phrasing, presents this view most strikingly, in his vivid portrayal of the coming of Mahomet to the Arabs, who were thus converted from idolatry, the worship of "sticks and stones," to the worship of one god—Allah, with Mahomet as his prophet:

"To the Arab Nation it was as a birth from darkness into light; Arabia first became alive by means of it. A poor shepherd people, roaming unnoticed in its deserts since the creation of the world: A Hero-Prophet was sent down to them with a word they could believe: see, the unnoticed becomes world notable, the small has grown world great; within one century afterwards, Arabia is at Grenada on this hand, at Delhi on that—glancing in valour and splendour and the light of genius, Arabia shines through long ages over a great section of the world. Belief is great, life-giving. The history of a nation becomes fruitful, soul-elevating, great, so soon as it believes. These Arabs, the man Mahomet, and that one century—is it not as if a spark had fallen, one spark, on a world of what seemed black unnoticeable sand, but lo, the sand proves explosive power, blazes heaven-high from Delhi to Grenada! I said, the Great Man was always as lightning out of Heaven; the rest of men waited for him like fuel, and then they too would flame."—Heroes and Hero Worship—Lecture II, p. 306.

To be continued

News Section

ELDER A. E. BOWEN DIES AFTER LONG ILLNESS

Council of Twelve Member Succumbs at S.L. Residence

Elder Albert E. Bowen of the Council of the Twelve of the Church of Jesus Christ of Latter-day Saints and former president of the Deseret News Publishing Co., died Wednesday, July 15th, 1953.

He was 77 years old.

Death came to the prominent Church leader, business executive and former noted Mountain West lawyer following a year-long illness.

Elder Bowen was stricken Wednesday, June 25th, 1952, during the quarterly meeting of the Council of the Twelve in the Salt Lake Temple and was taken immediately to the hospital.

After a few weeks in the hospital he was returned to his home where he had been convalescing for the past year.

Prior to his being stricken Elder Bowen had been active in pursuit of his many duties and responsibilities as a Church leader and in fulfilment of several special assignments.

The passing of Elder Bowen takes from the ranks of the General Authorities of the Church one who has given long and devoted service, demonstrating sterling qualities of leadership and an abiding faith.

His was a notable career, not only in relation to his Church and fellowmen in the field of religion, but also in his

chosen fields of endeavour, education and the law. He had risen to the top in his legal profession, attaining unusual recognition and success in his practice. He handled many prominent and important cases which attracted national attention.

Elder Bowen had engaged in educational pursuits before being trained as a lawyer, and even after his graduation from the University of Chicago Law School, found himself faced with a choice between a legal career and continuing his educational activities.

His service as an Apostle since appointment to the Council of the Twelve in 1937 has endeared him to his close associates among the general authorities, and has won him a vast following among the membership of the Church.

His many eloquent addresses and his frequent published writings established him as a man of culture, possessing a profound understanding of human nature and the fundamentals of the Gospel of Jesus Christ.

Elder Bowen came into his position of high Church responsibility a man of proved worth, literally a self-made man who rose to unusual heights from an obscure beginning. His was a remarkably rich pioneer heritage.

He began his life as an obscure farmer boy in Idaho. A log cabin was his first home. The sterling characteristics of his life denoted one familiar with pioneer life and ideals dating back to the log cabin days.

BRITISH TEMPLE SITE — IMPORTANT NOTICE

The mission presidency respectfully requests, and expects, that visitors and members of the Church who visit Newchapel, the British Temple site, will make appointment through the mission office before they visit the property. The property will be open only during regularly scheduled hours by appointment through the mission office. Guided tours will be provided for the authorised groups.

An old lady in Thurso whom I visited in 1898 was the playmate of my grandmother. She remembered when William McKay and Ellen Oman were married. She remembered when they were baptised, in referring to which she said, 'I remember when they dipped them i' the Burm: do ye do that noo?' I assured her that we did. 'And are ye Willie's grandson? Ach a'ne, ach a'ne, I am gettin' auld!' She felt then as I do tonight. Sir Walter Scott expressed it:

Years rush by as like the wind,
We see not when the eddy comes,
Nor witherward it is tending,
And we seem ourselves to witness their flight,
Without a sense that we are changed.
Yet time is beguiling man of his strength,
As the winds rob the trees of their foliage.

Though time dim our youthfulness and affect the physical body, it cannot touch the spirit. And so, as I look back in reminiscent moods upon these events and many others that have crowded my mind, I stand before you with gratitude in my heart that a humble elder a hundred years ago knocked at a door in Thurso, or really Janetstown near Thurso, and testified that the Gospel of Jesus Christ had been restored. I am thankful that my grandfather and grandmother believed that, because that was the beginning of all the events that have happened in the century leading to this moment."

Such were the words of President David O. McKay to the Saints in Edinburgh more than a year ago. Now, in August, 1953, he is on his way to Thurso once more—for the last time, he says. We can imagine what must be in the heart of the venerable, white-haired prophet of God when he visits for the last time the home of his grandparents. With him will be his son, Llewelyn, to visit the town and carry on in keeping in touch with the town and its people. It will be a wonderful event for William and Ellen McKay, too, to have their grandson, David O. McKay, the head of the Church of Jesus Christ in this day, visit in a token of respect and gratitude and affection, the home where the Restored Gospel first came to the McKays.

Elder Willis H. Brimhall

NEW M.I.A. THEME TEACHES "LAW OF LIBERTY"

As thought-provoking as they have always been since they were introduced into Mutual Improvement Association work back in 1936, the new M.I.A. theme has the unusual quality for inspiring better daily living.

Introduced Friday morning to thousands of M.I.A. workers by engaging tableau in the Tabernacle on flower-covered Temple Square, the theme will be repeated each week for the coming year by a quarter of a million M.I.A. members around the world as they hold their local meetings.

—continued on page 186

HOME STUDY PROGRAMME

August, 1953

Send Answers to Branch President

Lesson IV—OUR DIVINE SOURCE

Questions:

1. What did the Psalmist declare about our creation?
2. When was the gospel first taught to man?
3. What caused the loss of that knowledge?
4. Name some of the eternal differences between us and animals.
5. How can we keep the light of the gospel?
6. What is the promise to us if we hearken to the Spirit?

Discussion:

Man was made to have dominion over all the works of the Almighty upon the earth, for he is the crowning glory of all creation. Moreover, while man in this mortal world with its changing scenes is made a little lower than the angels, yet the power is in him to rise far above the angels through the exercise of his free will. He may come to God, his Father, who created him in His own image, through faith in the glorious redemptive mission on the earth of our Lord Jesus Christ.

In mortality man is created a little lower than the angels, but he is also created far above the animal creations upon the earth, over which he has always held dominion. In these modern times, as Paul predicted, God has permitted to come among men "strong delusion, that they should believe a lie; that they all might be damned who believe not the truth, but had pleasure in unrighteousness." Through this delusion Satan has gained great power over the souls of men. He has instilled into their minds the doctrine that they are not the offspring of God—"begotten sons and daughters unto him"—but that they are the sons and daughters of lower forms of life. Satan has made many believe that such a thought is "beautiful," and that they have reached their present stage of development

through long processes of change called "organic evolution," and by these processes have outdistanced their less fortunate "ancestors" and "cousins" among the animal and vegetable creations. How much more beautiful, noble and inspiring, is the doctrine revealed from God!

Of all the animate creatures on the earth, man stands out alone as a sentient being endowed with the faculty of perception and the power to gain knowledge and wisdom through his senses. His mind is active and when not submerged in the depths of evil, is progressive. He reasons, calculates, and creates. He is by nature a creator, for this gift he has received from God his Father. Paul said, "that in him we live, and move, and have our being; for we are also his offspring."

Man possesses the faculty to increase in knowledge, wisdom and power.

He has subdued the earth and rides upon the air and on the seas.

He has harnessed the lightnings and the cataracts and made them serve him.

His inventive genius has brought the forces of nature to obey him.

He has discovered hidden secrets of the universe.

He builds great structures reaching into the heavens, and improves and beautifies his surroundings.

He has taken advantage of the knowledge of past ages and by his observation and adaptation has increased his knowledge and power.

He has developed to a high degree the gift of reason.

He has received the gift of speech and conveys his thoughts to his fellow man, in a complex language, both written and oral.

He has learned to send his thoughts out upon the ethereal waves almost instantly to all parts of the earth.

Neither land nor sea stands in the way of his communications.

—continued on page 182

THE BRITISH TEMPLE SITE

NEWCHAPEL, SURREY



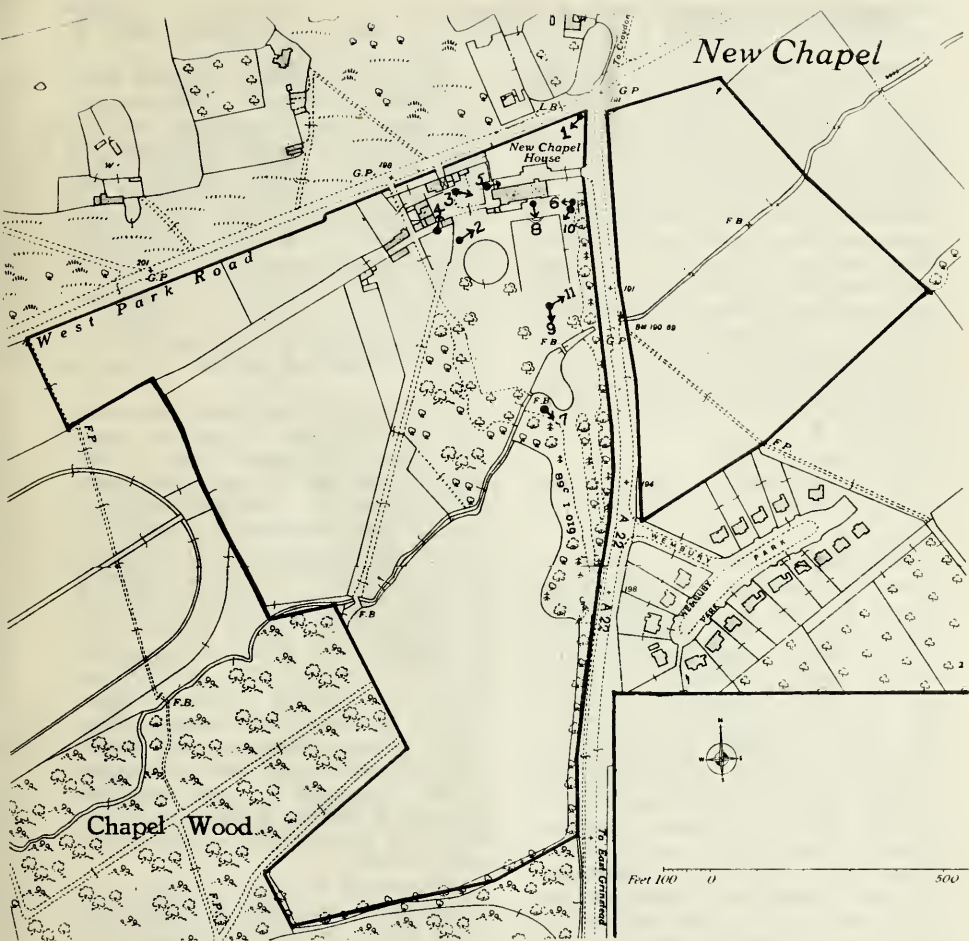
1. Front View House
2. Back View House
3. Side View House
4. Servants' Lodge and Laundry

5. Entrance
6. Back View House
7. Rhododendrons in June

8. Southward View from House
9. Pond and Grove
10. Croquet Lawn and Temple Site beyond
11. Landscape

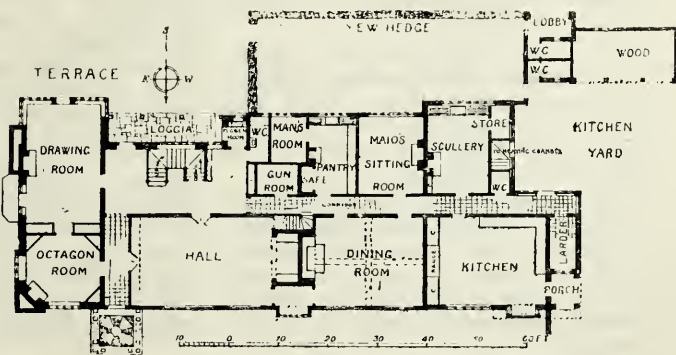
See plan map for numbers of place where picture was taken and direction in which the picture was taken.

Tentative Temple site is to the left of the pond.



Above, a map of property at Newchapel, Surrey

Right, Ground Floor Map of Newchapel House



Ground Floor Plan.

In his higher civilisation he possesses an esthetic nature. He loves the beautiful and appreciates things lovely and artistic. By these qualities he is able to touch the hearts of his fellow men and sway them in their emotions. All of these powers are increased as he draws nearer to his Creator and Father. When he forgets the source of all these qualifications and turns from his God, then are these blessings impaired and he sinks in ignorance and sin. Without the guidance of the Divine Presence whence he comes, he becomes a slave to savagery and debased ignorance, for it is the Spirit of Truth which enlightens and sustains.

Sir Ambrose Fleming in his excellent work, "Evolution or Creation," has aptly said:

"Without aspiring to supply any definition in detail, we can note at once certain qualities in the human species not the smallest trace of which appear in the animal species. Thus no animal has ever made any weapon or tool to help its bodily endowments. It fights with teeth and claws, horns, tusks, or hoofs, but it makes no military weapon of any kind. Nor has any animal made a tool—spade, rake, knife, hatchet, axe or saw. No animal makes itself any artificial dress, hat or coat, shoes or ornament, to improve its appearance, nor does it dress or arrange the hair on its head. But all the very earliest true human beings do these things. No animal has discovered how to produce or even to maintain it.

"The explorer, Dr. Chaillu, says he has seen monkeys sitting around a dying fire left by a hunter in a forest and warming their paws, but they have not sufficient intelligence to put sticks on the fire to keep it alive.

"The animal mind or intellect is static or limited. It never progresses beyond a certain point. Domestic animals which have been in contact with man for thousands of years are no further forward intellectually than at the beginning.

"On the other hand the human mind is extremely progressive, self-educative, and assimilative. Uncultured races of men brought in contact with more advanced races adopt quickly their achievements, customs, modes of thought, and habits, and unfortunately also their vices. Animals undoubtedly can communicate with each other, conveying information, but they have not developed the power of speech or rational thought to anything even remotely approaching that in the case of man."

The Prophet Joseph Smith has shown that the knowledge of God has come down from Adam who dwelt in His presence, and that all nations, kindreds and tongues, have carried this knowledge in their traditions from the revelations and teachings of the earliest times. We know that the true plan of salvation was made known in the beginning and when men turned away from the worship of God to man-made forms of worship, they nevertheless carried with them in a perverted form in their traditions and customs many of the religious teachings and beliefs which came originally from the prophets of God. Moreover, it is also true that the spirit of worship is inherent in man because he was created for worship and glory of God.

It is natural for men to worship, no matter where they live, or when. No matter how depraved or ignorant they become, within their soul is the feeling of worship. It may become very dim and apparently disappear entirely through yielding to sin, yet it is doubtful if the desire to worship is ever entirely destroyed. This religious worship leads men to believe in the future life. It leads them to have faith in the powers that are unseen. It is this inherent quality which teaches men, even in their most brutal nature and savage state, to reverence their dead and lay them away in the earth.

Dr. W. Schmidt, in "The Origin and Growth of Religion," has said that

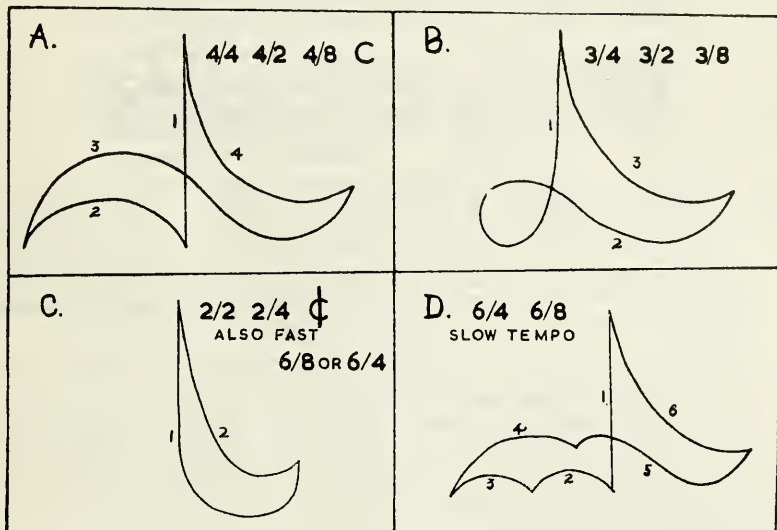
continued on page 192

The ABC's of CONDUCTING MUSIC

Burl Shepherd

It isn't difficult to lead the singing in your branch. It simply requires a sense of time, an understanding of note values (simple fractions), and a lot of practise in beating the different patterns so that they become automatic. The fundamentals as hereunder explained should help anyone who will take the time to study them out and to practise.

I. BEAT PATTERNS AND TIME SIGNATURES.



A. 4/4 4/2, 4/8, C

B. 3/2, 3/4, 3/8

4/4	Abide With Me	page 3
4/2	Praise God from Whom all Blessings	„ 88
4/8	With Wondering Awe	„ 201
C	Redeemer of Israel	„ 114

3/2	God Moves in a Mysterious Way	page 20
3/4	Now Let us Rejoice	„ 68
3/8	We Three Kings	„ 214

C. 2/2, 2/4, ϕ
also fast 6/8 or 6/4

D. 6/4 or 6/8 (slow tempo)

2/2	Come unto Jesus	page 9
2/4	Praise to the Man	„ 85
ϕ	Come Thou Glorious Day	„ 163
Fast	6/8 and 6/4 are beat with two beats to a measure: Master the Tempest is Raging	page 63
	In a World Where Sorrow	„ 36
	Who's on the Lord's Side	„ 129

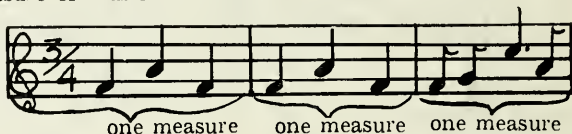
6/8	Poor Wayfaring Man of Grief	page 89
	Sweet Hour of Prayer	„ 98
	An Angel from on High	„ 155

II. DEFINITION OF TERMS.


A. What Time Signatures mean:

- Upper figure tells the number of beats in a measure.
Lower figure tells the value of the beat note.
Thus, in $3/4$ time: 3 tells us there are three beats in a measure;
4 tells us each $1/4$ (quarter) note is worth one full beat. Thus, the quarter note is the beat note.
in $3/2$ time: 3 tells us there are three beats in a measure;
2 tells us that each $1/2$ (half) note is worth one beat. Thus, the half note is the beat note.
- C means $4/4$ time; Φ means $2/2$ time.

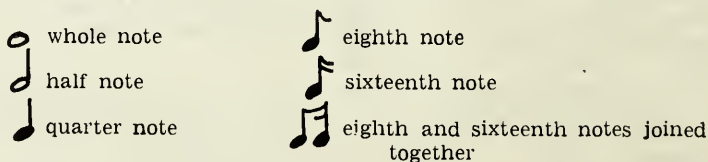
B. A measure of music is the notes and rests between two bars:



Thus, in $3/4$ time, each measure contains three quarter-notes. In $3, 2$ time, each measure would contain three half-notes. If the first measure of music in a song does not contain the number of notes required for a full measure, then the first beat will usually be an **up** beat. (Actually the first beat begins with whatever beat is required to complete the beat pattern in the first measure, so that the first beat of the next measure will be a **down** beat.) **Learn to count notes.**

-  **Formata**—means to hold the beat longer than its normal value.
- Cue beat:** preliminary beat which warns singers and organist to be ready for the first beat of the song. It is usually a short movement of the arm or baton: an upward movement if the first beat of the song is a down-beat, or a downward movement if the songs begins on an up-beat. It is important for the chorister to learn to use a cue beat.
- Forte**—written "f"—loud.
Double forte—written "ff"—very loud.
Piano—written "p"—soft.
Pianissimo—written "pp"—very soft.

F. Value of notes:



(C) A dot represents half the value of the note preceding it. Thus, a quarter note followed by a dot means that the two together are worth a quarter note plus an eighth note in duration of time.

G. Rests:



III. BEATING TIME.

A. Songs beginning on the down-beat: (cue beat will be upward)

2/4	Praise to the Man	page 85
6/8	In a World where Sorrow	" 36
	(use only two beats to a measure)	
	Silent Night (use six beats to a measure)	" 199
3/4	Do What is Right	" 12
4/4	Abide with Me	" 3
12/8	More Holiness Give Me	" 190
	(change beat to 4/4 pattern. There are 12 one-eighth notes in a measure; thus, in beating 4 beats to a measure, each 3 one-eighth notes get one beat.)	

B. Songs beginning on the up-beat: (cue beat will be downward)

1. These begin with one full beat-note in the first measure; therefore the songs begins with a full up-beat.

3/4 Now Let us Rejoice page 68

$$\text{♩} = \text{♩}(\frac{1}{8}) + \text{:}(\frac{1}{16}) + \text{♩}(\frac{1}{16}) = \text{♩}(\frac{1}{4}) \text{ note, or}$$

the beat note, worth one full up-beat.

3/2	God Moves in a Mysterious Way	page 20
C	Redeemer of Israel	" 114
6/8	A Poor Wayfaring Man of Grief	" 89
9/8	Oh My Father	" 82

(Change beat to the 3/4 pattern. Song begins with 3 one-eighth notes. In beating this three beats to the measure, each 3 one-eighth notes get one beat, so the song begins with a full up-beat.)

2. Songs beginning with a note smaller than the beat-note:

In these cases the first beat of the song can be divided, and the first part of the beat used as a cue beat, and the second part of the beat for the first note of the song itself.

2/2	Behold a Royal Army	page 4	} First note of song cue beat
2/4	Improve the Shining Moments	" 35	
C	The Time is Far Spent	" 108	
6/8	Who's on the Lord's Side	" 129	
	Fast 6/8, if beat with two beats to a measure:		

3. Dividing the beat for emphasis:

Sometimes the beat can be divided at the beginning of a song, or throughout the song, to accentuate words and help singers to keep in time.

4/4	We Thank Thee O God for a Prophet	page 116	} Divide first beat
3/2	Rock of Ages	" 191	
2/4	Improve the Shining Moments	" 35	

(At the end of some measures in this song, a quick up-beat for an eighth note will keep singers in time when they might otherwise drag.)

IV. MIXED MEASURES.

Some songs are written in mixed time and must be conducted accordingly.

4/4 and 3/4	Come, Come Ye Saints	page 2
3/4 and 9/8	Day Dawn is Breaking	" 105
	(beat in 3/4 pattern all the way through)	
C and 3/4	Nay Speak No Ill	" 67

V. A FEW SUGGESTIONS FOR THE CONDUCTOR—with credit to Marjorie Foote, Glasgow Branch.

1. Choose the songs ahead of time and discuss them with the organist or pianist before the meeting.
2. Ask the branch president's or presiding officer's approval of your selections and for his suggestions.
3. Study ahead of time the words of the songs, as expression varies with thoughts expressed in each verse.
4. The conductor who would gain the attention of the singers will:
 - (a) Look at them. A confident chorister gains more attention than one who glues her eyes to the book and ignores the people while she concentrates on beat pattern.
 - (b) Keep her expression and conducting in harmony with the mood of the song (e.g. bright and alert in "Come O Thou King of Kings").
 - (c) Remind the singers in song practise to keep one eye on the chorister.
5. Since it is easier to conduct if the chorister can put the book down and have both hands free, every branch should have a music stand. (A baton also helps, and is an aid in giving the chorister confidence.)

Reference: J. Spencer Cornwall, **Fundamentals of Conducting**.
Deseret Book Company, Salt Lake City, Utah.

—continued from page 178

Beautiful scriptures and profound utterances by the prophets have, in the form of these themes, satisfied the charge of the Presidency since 1923 when they said, in part, to the M.I.A.: "Provide a means by which the doctrines of the Gospel can be more effectively taught to young men and women."

The new M.I.A. theme for 1953-54 is one of the rules revealed by the Lord on December 27th, 1832, to the Prophet Joseph Smith. It is part of a revelation on the future destiny of man, that the Gospel of Christ is the perfect "law of liberty," and that it is the truth which makes men free.

It teaches that "anyone who lives a false lie, or who is guided by ignorance,

superstition, error, or sin, is a slave to falsehood; his liberty has been taken away, and truth alone can set him free."

It teaches that "the servants of the Lord must be free. The shackles of ignorance, superstition and error must be struck from their hands and feet before they can become the saviours of others. They must be free from the slavery of sin before they are in a position to open the door of freedom to others. And when they have been set free, they must abide in liberty—continue to be free."

In the impressive words of the Saviour, this theme teaches us: "Abide ye in liberty wherewith ye are made free: entangle not yourselves in sin, but let your hands be clean, until the Lord comes."

BRANCH TEACHING LESSON

Article 6: "We believe in the same organisation that existed in the Primitive Church, namely, apostles, prophets, pastors, teachers, evangelists, etc".

ORGANISATION OF THE PRIMITIVE CHURCH

In the Church organised by the Saviour when He was upon the earth, there were Apostles, Prophets, Evangelists, Pastors (Ephesians 4:11), Seventies (Luke 10:1-11), Elders (Acts 4:23), Bishops (I Timothy 3:1), Priests (Revelation 1:6), Teachers (Acts 13:1), and Deacons (I Timothy 3:8-12). Before the year 1830 there was not a church upon the earth with all of these divinely appointed officers. A great departure had taken place in the way of salvation as laid down by the Saviour. A universal apostasy from the Church of Christ had actually taken place. This apostasy was predicted. Isaiah declared (see Isaiah 24:5) "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." Paul, II Thessalonians 2:3, says, ". . . that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." This falling away began in the days of the apostles (see I John 2:18). ". . . even now are there many antichrists." Since the period immediately following the administration of the Apostles of old, and until the nineteenth century, no organisation claimed direct revelation from God. In fact, the teachings of professed ministers of the gospel for centuries have been to the effect that communication with the Heavens has ceased, that the day of miracles is gone, and that the present depends for its direction wholly upon the past. Scarcely had the Church been organised by the Saviour before the powers of darkness arrayed themselves against it. Even in the days of our Lord's personal ministry in the flesh, persecution waged against Him and His disciples. There has been an indisputable departure from the organisation of the Church established by the Saviour Himself.

The organisation of The Church of Jesus Christ of Latter-day Saints includes: The First Presidency which constitutes the presiding quorum of the Church; the President is the Presiding High Priest of the Church. The Council of Twelve, made up of twelve men holding the Apostleship, properly organised and constituted as the Quorum of Twelve. The First Council of Seventy. The Presiding Bishopric. Where the permanently located, Stakes of Zion are organised with the Stake Presidency presiding. The authority for this organisation was restored by the visitation of divine beings.



Note: The editors include this to help in the organisation of BUREAUS OF INFORMATION in the branches of the British Mission.

BUREAU OF INFORMATION. President Reiser points out some interesting and informative news from the latest **Church News Sections** to Sister Jean Silsbury, Elder Richard S. Orgill, and Brother Phil Blease at the South London Branch **Bureau of Information**. On the board in the background are photographs of the First Presidency and the Quorum of the Twelve Apostles, and below the picture of each is shown his line of authority to the leader of the Church, Jesus Christ. On the table are the 1953 issues of the **MILLENNIAL STAR** and a considerable number of Church books loaned to the **Bureau of Information** by Elder Willis H. Brimhall. In the rack behind the table are found current issues of the **INSTRUCTOR**, the **RELIEF SOCIETY MAGAZINE**, the **IMPROVEMENT ERA**, the **CHILDREN'S FRIEND**, and a considerable number of the most popular tracts of the Church, as well as a copy of each of the lesson manuals being used in the auxiliaries and Priesthood in the current year.

The pictures are now available at the mission bookstore. The entire set of fifteen is 2/6.

The aftermath of the war is usually worse than the actual physical combat. Everywhere there is the suffering of old people, innocent women and children. Economies are broken down, the spirits of people crushed, men and women bewildered and a spirit of frustration prevails. It is a saddening thing to see people who have lost their freedom—the right to choose—who have lost their right to move about freely.

As a result of witnessing these conditions, there came a deep feeling of gratitude in my heart for enduring faith and an appreciation to our faithful Saints for the lessons which they taught me. I came to have a new appreciation for some of our principles and teachings because of the devotion and example of these good people.

They taught me also a deeper appreciation for this intangible thing we refer to as a testimony—this thing that provides an anchor for men and women during times of great stress, trial, and hardship, yes, a testimony that brings peace to the soul even during times of war and struggle and hardship, that gives hope to the weary, and the depressed. Yes, a testimony that brings great power into the hearts of men and women during their darkest hours.

This is one of the peculiarities of this great people—the Latter-day Saints—a personal, individual testimony. I saw people peacefully happy in their hearts, while standing amidst the ruins all around them. I heard people bear testimonies to the goodness of the Lord unto them, although they were the sole remaining member of a once prosperous and happy family, the others all destroyed in the great struggle. Yet their spirits were sweet. They thanked God for the knowledge that was theirs and the assurance they had that some day in the Providence of God they would be reunited with their loved ones.

I came to know, my brethren and sisters, through the lives of our Saints

abroad, that men and women who have a testimony of this work can endure anything which they may be called upon to endure and still keep sweet in spirit.

The Saints in Europe taught me a new appreciation for the priesthood of God. I heard them bear testimony of their gratitude for the priesthood in their homes. Many families who had been isolated from other representatives of the priesthood during the bombing and during sickness told of their gratitude that they had in their homes the authority and the power to lay their hands upon members of their families, and under the inspiration of heaven invoke God's healing power upon them.

My brethren and sisters, this is a priceless blessing. I heard them speak of their gratitude that in their homes, while isolated from the rest of the members of the mission, they were able to administer the sacred emblems.

Oh, my brethren of the priesthood, no honour that will ever come to any of us conferred by men of the world, or any man-made honourable body, will ever approach in importance the great honour and blessing which came to us the day we were ordained to the Holy Melchizedek Priesthood. This is a priceless blessing, an eternal blessings, and I hope and pray that we will honour it all the days of our lives.

Wealth, power, position, are as nothing, by comparison, to the honour and blessing which comes through the priesthood of the Living God.

Always remember that no power or office will ever come to which will even approach in importance the great blessing and honour which came to you when you were ordained to the Holy Priesthood of God.

I thank the Saints abroad because they gave to me a deeper appreciation for the blessings of the holy temples. Sometimes, my brothers and sisters, I feel that we take these blessings largely for granted. Sometimes we live almost under the eaves, in the shade of the temple, and fail to take advantage of

the priceless blessings that are available to us in the House of the Lord. The richest blessings of this life and of eternity are tied up with these sacred ordinances.

When I heard and saw the yearning in the hearts of the Saints that they might some day go to the temple and have open to them the richest blessings known to men and women in this world, I got a new appreciation of the blessings which we have available to us in these sacred buildings. I rejoice in my heart in the announcement of the First Presidency that a temple will be constructed in Switzerland. It is an answer to a prayer of years in my heart that some day temples might be erected close to those devoted Saints in Europe. I hope and pray that some day temples will be built in other parts of the world.

Many of the Saints would give their all if they could just enter the House of the Lord and have those sacred ordinances performed.

I remember one lovely old lady, a devoted sister that I met in a meeting of the Saints day down in Vienna, Austria. She was a little old lady, faithful and true. She had been ostracised by her people, by her community. She had been thrown into prison because she failed to bow at the feet of the man who at one time was the minister of her church. She endured hardships; she had been in a concentration camp; and after much struggle and effort on the part of the members of her family here in Zion, and members of Congress from Idaho and Utah, she

finally arrived in Zion. When I saw her in a little community up in south-eastern Idaho, she expressed, through her daughter, because she could not speak English, her gratitude for her arrival in Zion, and then she added:

"The American doctors do not give me much hope that I'll ever be strong again. I have been starved so long, they say." Then her face lighted up and she added, "But it doesn't matter, just so long as I get strong enough to go up to Idaho Falls or down to Logan and go through the temple. Then I am ready to go."

I am grateful to the Saints for the lessons which they taught me while I mingled among them. My brethren and sisters, may we appreciate the blessings which are ours. May we realise that all these material things are but a means to an end. We are but stewards here in mortality. God will hold us accountable for the use of the material things with which He has blessed us. Let us ever remember that the end is spiritual.

May we, as individual members of the Church, realise that all of our blessings come from above. May we be true to our covenants. May we live the gospel. May we appreciate the blessings of the Word of Wisdom, the priesthood of God, the blessings of the House of the Lord, and the priceless blessings of a personal testimony of the divinity of this work.

May God bless us to this end, I humbly pray as I add my testimony to those borne, in the name of Jesus Christ. Amen.

LETTER FROM SISTER RICHARDS*

Dear President and Sister Reiser,

I have had personal letters from so many people over there that I ask you, Brother and Sister Reiser, if you will express to those dear people my love and appreciation for their kind expressions of sympathy, for their love, their faith, and prayers for me and my family at this time. I shall always love them as did Brother Richards. I think that he received more real joy and satisfaction from his work there in the British Isles than anything else that he ever did, and I have many fond memories of the times we spent together.

*The editors have included this brief note of appreciation in the STAR because we believe the British Saints will be interested in reading this acknowledgement from Sister Richards.

BRITISH MISSION STATISTICS

ARRIVALS AND ASSIGNMENTS

	From	Assigned to
June 15th		
Barbara E. P. Hammarstrom	Skeleftea, Sweden	Hull
July 6th		
Elizabeth E. R. Easton	Glasgow, Scotland	Sheffield
July 7th		
Harry Lionel Bost	Salt Lake City, Utah	Wales
Delsa LaRue Williams Bost	Salt Lake City, Utah	Wales
Joseph LeRoy Butler	Salt Lake City, Utah	Birmingham
Marilyn Christensen	New Dayton, Alberta	Bristol
Heber D. Clark	Bountiful, Utah	Scotland
Luana Hoggan	Lewisville, Utah	Birmingham
Carmen Lacy Oviatt	Salt Lake City, Utah	Liverpool
Rachel Gray Wilson	Randolph, Utah	Leeds
Frank Ernest Young	Calgary, Alberta	London

APPOINTMENTS

July 5th
 Elder Ray M. Hall was appointed president of Birmingham District.
 Elder Robert H. Tagg was appointed president of Hull District.
 Elder Archie de St. Jeor was appointed president of Welsh District.

TRANSFERS

	From	To	Date
Sister Vivian L. Brooks	Liverpool	Bristol	July 6th
Elder David J. Burbank	Birmingham	Leeds	July 6th
Sister Gillian Halliday	Norwich	Sheffield	July 6th
Sister Lydia M. Stewart	Wales	Leeds	July 6th
Elder Edwin V. Adams	London	Norwich	July 8th

RELEASES

	Districts of Service
July 15th	
Elder Royden Ray Shurtz	Scotland, Manchester, London
Elder John Kent Dunn	Scotland
July 22nd	
Elder Arthur James Anderson	Sheffield, Liverpool, Newcastle
Elder George Arthur Fletcher	Hull, Liverpool, Newcastle
July 30th	
Elder Ronald Soren Hanson	Norwich, Birmingham
Elder Grant Grow Pitcher	Leeds

BAPTISMS

BIRMINGHAM DISTRICT

May 19th
 Joyce M. Joseph of Birmingham
 June 6th
 Peter Tennant of Birmingham
 June 13th
 William R. Arntzen of Kidderminster
 Terence G. Jones of Kidderminster

BRISTOL DISTRICT

June 14th
 Jeanette Godwin of Cheltenham

LEEDS DISTRICT

May 30th
 Bruce Leonard of Huddersfield
 Emily Eccles of Leeds

LIVERPOOL DISTRICT

June 16th
 Hugh M. Ross of Wigan
 Mary E. Ross of Wigan
 Sara M. Ross of Wigan
 June 17th
 Ellen Boon of Liverpool
 Margaret V. Baldwin of Liverpool

LONDON DISTRICT

June 20th

Jean Leonard of North London

John W. Finnis of Gravesend

MANCHESTER DISTRICT

June 12th

Benjamin Thorpe of Ashton

SCOTTISH DISTRICT

June 7th

Elizabeth H. McCrae of Glasgow

Andrew Pursley of Glasgow

SHEFFIELD DISTRICT

June 6th

Anthony K. Bailey of Sheffield

Derek H. Hall of Barnsley

Valerie S. Smith of Barnsley

WELSH DISTRICT

June 14th

William A. Jones of Cardiff

ELDER EZRA TAFT BENSON LINE OF AUTHORITY—continued from page 172

EZRA TAFT BENSON was ordained an Apostle October 7th, 1943, by Heber J. Grant.

HEBER J. GRANT was ordained an Apostle October 16th, 1882, by George Q. Cannon.

GEORGE Q. CANNON was ordained an Apostle August 26th, 1860, by Brigham Young.

BRIGHAM YOUNG was ordained an Apostle February 14th, 1835, under the hands of the three witnesses, Oliver Cowdery, David Whitmer, and Martin Harris who were blessed by the laying on of hands of the Presidency (Joseph Smith, Sidney Rigdon, and Frederick G. Williams) to choose and ordain the Twelve Apostles (D. & C. 18:37; History of the Church, Vol. 2, pp. 187-188) after which the Presidency laid their hands upon them and confirmed their blessings and ordinations (Times and Seasons, Vol. 6, p. 868).

JOSEPH SMITH AND OLIVER COWDERY received the Melchizedek Priesthood in 1829 from Peter, James, and John.

PETER, JAMES, and JOHN were Apostles and angelic ministers of the Lord Jesus Christ chosen and ordained by Him (John 15:16).

—continued from page 182

among the least civilized of mankind, and underlying their belief in polytheism is the belief in one "First Father" or Great God, who is the Supreme Being. This belief is found among the pygmies of Africa, the debased natives of Tierra del Fuego—the lowest, perhaps of all the descendants of Lehi—and other Indian tribes, the aborigines of Australia, the Hottentots, and among the inhabitants of every place upon the face of the globe. This idea is not a development of recent times, but comes down among the peoples of all nations from the most ancient times.

The fact that men have received from the Father the feeling of worship and reverence, and that the idea of God is one received from our first human parents who taught their children in meekness and truth all things in relation to their duty and obligations unto God, makes men moral agents. They are possessed of spiritual

endowment, and hence are responsible to the Higher Powers.

This doctrine coincides with the revelation of the Lord, already noted, that every man born into the world is enlightened by the Spirit of Truth, and with such guidance becomes a moral agent before the throne of God. His conscience is the monitor, or guide, which comes from this eternal Spirit given to every man to lead him in the path of right and truth. If he will continue to hearken to the voice of the Spirit of Truth, or Spirit of Christ, it will lead him eventually to the fullness of the light—the Gospel of Jesus Christ.

References:

We are above all other creations. 8th Psalm.

The spirit enlightens us all. D. & C. 84:46.

Blessings to those who obey the spirit. D. & C. 84:47-48.

The penalty of disobedience. D. & C. 84: 49-53.

HOME SUNDAY SCHOOL

ADULTS — DISTINGUISHING BELIEFS AND PRACTICES OF THE L.D.S. CHURCH

Lesson VI—The Lord's Government is Perfect

Before we can understand the law and government of God we must see and understand the propriety of it and see its beauties. Take time to discuss FAMILY ORGANISATION—it lies at the basis of all true government and too much stress cannot be placed upon the importance of the government in the family being as perfect as possible. Are Latter-day Saints good citizens?

Lesson VII—Civilisation Culture Flourished in the Beginning

Adam was an intelligent being, possessed wisdom and knowledge—was commanded to teach his children the gospel and bring them up in light and truth—taught his children to read and write, having a language that was pure and undefiled. Satan came among them claiming to be the Son of God and persuaded them to “believe it not” (i.e. all that their father Adam had taught them). Read Moses chaps. 5 and 6 (Pearl of Great Price).

Lesson VIII—The Doom of Man-Made Governments

It is the right of Jesus Christ to reign and hold dominion upon this earth.

Are we responsible for those who rule over us? “When the wicked rule, the people mourn.” Discuss these two points. No democracy can rise higher than its source. Whenever the source becomes corrupted, then the government is in jeopardy.

Lesson IX—The Purpose of Mortality

“The grand object of our coming to this earth is that we may become like Christ, for if we are not like Him, we cannot become the sons of God and be joint heirs with Christ.” Discuss.

Our mortal existence is a school of experiences. Read chaps. 1 and 2 of Genesis and Pearl of Great Price (Book of Moses) on the creation of the earth, also look up Brigham Young's Discourses, p. 88, last paragraph.

It is the wish of our Heavenly Father to bring all His children back into His presence, so let us all worship Him with all our heart.

JUNIORS—LEADERS OF THE SCRIPTURES

Lesson VI—Jonah, the Wilful

Leading thought might be Fear. When we hear God's voice we are not always ready to obey. Jonah tried to get away from that voice, instead of listening like Elijah and being helped over his fear. Jonah must have seen it was worth while to have come so far to have saved all those people from destroying themselves by their wrong doings.

Repentance—stress last paragraph of lesson.

Lesson VII—Amos the Herdsman

Be co-operative. Compare the characters of Jonah and Amos. We serve the Lord because of what He has done for us. Impress the need for working together in love and harmony.

Lesson VIII—Review

This lesson should test your pupil's memory. Assign some children to the review beforehand—use questions in the manual. Teachers—please do not neglect to use the “Things to do” section in each chapter—create interest and enthusiasm.

Lesson IX—Isaiah the Statesman

TRUST is a good title for this lesson. Be strong, be courageous! Be not afraid! Wonderful words of Hezekiah that caused the people to trust him, and Hezekiah trusted in Isaiah, and all trusted in God. Ponder some time on Question 4 in lesson manual.

THUMBNAIL SKETCH OF NEWCHAPEL, SURREY

The British Temple site is in Surrey, in the heart of the Wealden country, about five miles north of East Grinstead. The estate purchased by the Church is a plot divided in two unequal parts by highway A22 from Croydon to Eastbourne (see map, page 180). The property comprises thirty-five acres, the major part of which is in farm land, and the central part is a beautiful country estate, complete with landscape gardens, numerous buildings, and a large mansion house.

Newchapel has been owned by wealthy people. It was largely developed by an American millionaire and subsequently was purchased by British people as a private country estate. It has now passed into the ownership of the Church with all its accumulated development to be used in the sacred purposes of a House of the Lord.

It is virtually a "Garden of Eden". Newchapel was once one of the most famous rose gardens of southern England. It was landscaped under the direction of one of England's most famous landscape artists, Gertrude Jekyll. In the near future there will be a magnificent edifice almost exactly in the centre of the property which will be a Temple to the Most High. Preparations are going full speed ahead to finish the plans, begin construction, and to erect the sacred house. It shall in all ways be a glory to the head of the Church, the Lord Jesus Christ, and a blessing to his people, the saints.

Elder Willis H. Brimhall